

**Emerging Acculturation Gap among Chinese Students: White Mainstream Media Usage,
Television and the Internet as Predictors**

A Senior Honors Research Thesis

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By

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Abstract

This study tests how white mainstream media use affects Chinese students' acculturation to the U.S. The study was interested in better understanding how media can impact the acculturation gap, which is the difference between Chinese students who are highly assimilated compared to those who are less assimilated. A total of ninety-nine Chinese students participated in the study and were asked about their mainstream media use. Additionally, students were randomly assigned to browse one of four fictitious Facebook pages that featured either Chinese cultural cues or white American cultural cues to examine the impact of ethnic specific media cues on acculturation. The results show that Chinese students who use more mainstream media display more white mainstream values than those who consume less white mainstream media. Moreover, the findings show that Chinese students' use more white mainstream media have more ease using the English language than those who use less mainstream media. Ethnic specific Facebook pages did not impact students' acculturation.

Emerging Acculturation Gap among Chinese International students: White Mainstream Media Usage of Television and Internet as Predictors

Introduction

For the past decade, there was a rapid increase in International students enrollment in schools in the United States. According to a report conducted by the Institution of International Education (2011), International students enrolled in colleges and universities have increased by five percent during the academic year of 2010 to 2011, which represents a record high number in the U.S. As it is reported, Asia has been the leading region of International students with China, India and South Korea as the top three sending countries (Institution of International Education, 2011). Consequently, the Ohio State University has been among the top ten universities hosting International students around the nation. With this fast growing International student population especially Asian students studying in the U.S. today, the issue of their adjustment to white mainstream culture has been brought to the forefront in both non-dominant and dominant groups (Berry, 2004). This is particularly important since International students' status quo and well-being could have potential influence on social, cultural and economic stability of International student community in the U.S.

When first coming to the United States, most of the International students with different cultural backgrounds tend to experience culture shock, adjustment and academic stress as well as some other external pressures (family expectation, economic concern, etc.). Moving to the U.S. leads these newcomers to adjust to mainstream culture to reduce the stress through four acculturation strategies: 1) assimilation (abandoning original cultural heritage and immersing in host culture); 2) integration (retaining indigenous culture and adopting new culture); 3) separation (sustaining original culture and avoiding dominant culture); and 4) marginalization

(failing in home culture maintenance and host culture acceptance) (Reese & Palmgreen, 2000). According to Ye (2006), the stress is often experienced through language usage, educational progress, cultural adaptation and other relevant issues. Moreover, it seems that Asian students face more difficulties in adjusting due to their larger cultural distance from white mainstream culture (Ye, 2006). In order for Asian students to adjust to white mainstream culture, social and cultural information about the dominant group is badly needed (Kong, 2009). Since it is not easy for newcomers upon entering a new culture to establish interpersonal relationships with dominant group members, many of them turn to mainstream mass media for helpful information (Kong, 2009). This may especially be true for the younger generation growing up in the digital age. According to Moon & Park (2007), white mainstream media consumption helps newcomers become adapted to their surroundings within a new cultural background. In the cultural adaptation process, use of white mainstream mass media (e.g., television, Internet) provide International students with a variety of information concerning the U.S. cultural history, values, and current issues (Reece & Palmgreen, 2000). However, newcomers may vary in their responses and perceptions towards cultural content from mainstream media. This variation in students' adjustment to U.S. culture suggests an acculturation gap, which indicates the disparity between more highly assimilated and less assimilated minority group members.

There have been a number of empirical studies on the issue of acculturation—a process of learning a new cultural system (Somani, 2010)---and its relationship with mass media usage from a range of perspectives. For instance, studies provided evidence that Internet consumption influences a personal cultural preferences and identification (Wang et al., 2009). Previous research shows evidence that individual differences impact acculturation outcomes, which are due to both internal and external factors. However, no research has examined the role

mainstream media play in altering the acculturation gap.

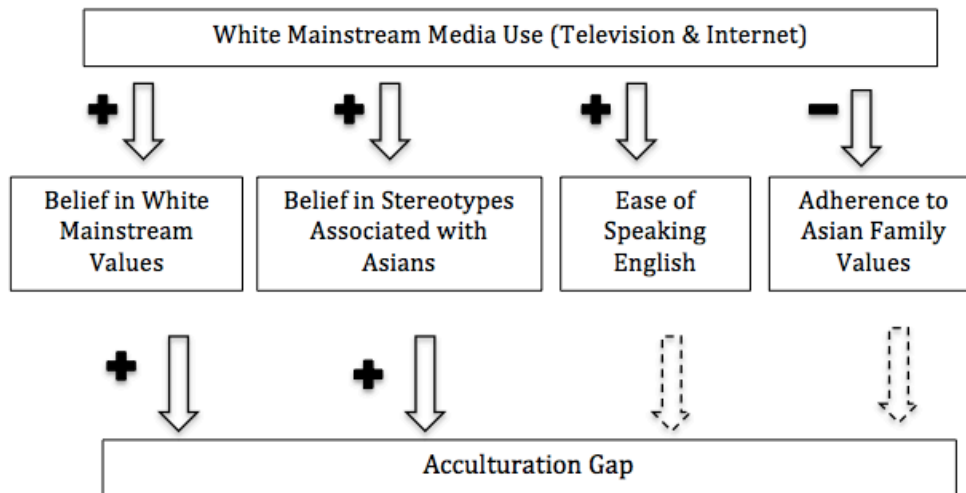


Figure 1. Expected Predictors Influencing Acculturation Gap by White Mainstream Media Use

This study aims to explore adjustments made by International students at The Ohio State University when arriving in the United States, the emergence of an acculturation gap, and the role white mainstream media use (i.e., TV and Internet) may play in contributing or reducing this gap (See Figure 1). Due to the large percentage of Asians among International students at OSU, this study focuses on Chinese students to explore how mainstream media affects the acculturation process of Asian students on campus. In an effort to become diverse, Pyle (2011) reported that The Ohio State University has planned to enroll more global students from those underrepresented regions like Southeast Asian. Hence, the study shows its importance by exploring and understanding how white mainstream media use influences the acculturation gap. Finding from this study should help prospective International students of OSU make better adjustment to white mainstream culture. Also, these findings may assist the university in creating a more favorable studying atmosphere.

Literature Review

Acculturation and Acculturative Stress

When newcomers first step into a new cultural society, they need to learn social and cultural information of the host country as well as seek support from the outside so that they can interact with the mainstream society more favorably and effectively (Reece & Palmgreen, 2000). The cultural adjustment process helps new members from non-dominant groups avoid acculturative stress since it tends to reduce stress and conflict driven from life changes from home culture and host culture. According to Ye (2006), acculturative stress refers to special distress caused by physical and psychological needs for social and cultural adaptation. Acculturative stress has been linked to a reduction in well-being and mental health (Lueck & Wilson, 2010). As a result, newcomers have incentives to acculturate by learning the new culture and gaining support to relieve stress. This is where acculturation is needed and happens. Scholars originally generated the definition of acculturation as “those phenomena that result when groups of individuals having different cultures come into continuous first-hand contact with subsequent changes in the original culture patterns of either or both groups” (Redfield et al., 1936, p. 149). According to this definition, cultural changes should have taken place in both groups but the contact may have much more influence on non-dominant party members (Berry, 2004). Therefore, later scholars modified acculturation as “the process by which individuals incorporate beliefs, behaviors and values from the new host culture into the context of beliefs, behaviors and values of the native culture” (Lueck & Wilson, 2010, p.48). This concept is consistent with the argument that newcomers are to some extent compelled to learn the local cultural system upon entering a new society (Somani, 2010). At this point, acculturation today is more about how newcomers from non-dominant groups make cultural and social changes accordingly in identity,

ideology and relationships (Ye, 2006), which does not necessarily equal to assimilation. This is due to the fact that newcomers may still tend to maintain original home values while acculturating. This revised concept of acculturation lays the groundwork for later demonstration of individual divergence of acculturation levels.

The conception of Acculturation Gap

As it is discussed previously, acculturation is more apt to newcomers' social-cultural changes, which deals more with personal choice or decision. There are generally two issues that are involved in individual acculturation process: 1) the willingness to preserve home culture identity and customs, and 2) the willingness to seek relationships with dominant groups in the society (Reece & Palmgreen, 2000). These two processes determine which acculturation strategy is employed. For example, Berry (2004) argues that members from non-dominant groups usually use four strategies to acculturate, which are assimilation, integration, separation, and marginalization. Assimilation refers to newcomers abandoning their original cultural heritage and immersing themselves in the host culture. Integration suggests newcomers retain their indigenous culture, while at the same time adopt aspects of the new culture (Berry, 2004). In contrast, separation is demonstrated to keep one's original culture and avoid the dominant culture. Marginalization, on the other hand, describes individuals who fail in home culture maintenance as well as new culture acceptance (Berry, 2004). Through these four strategies being employed, members from minority group tend to perform in different levels in acculturation.

This leads to *acculturation gap*, which refers to the difference between minority group members who are more highly assimilated compared to those members who are less assimilated to mainstream culture. Assimilation degree reflects the result of the cultural adaptation process within minority group members from different cultural backgrounds. The cultural adaption that

has been discussed in this thesis mainly focuses on Asian students' value of acculturation through relevant white mainstream value experiences, which can be observed from their language use, social behaviors, and the way they spend their leisure time. A student that is more highly assimilated might more frequently use English and native idioms in daily talk, dress and behave like a native citizen, and may frequent nightclubs and social establishments popular with dominant group members. On the contrary, a student with lower assimilation levels might be more likely to speak their indigenous language in conversations and act as if they are in their home country. Therefore, this study aims to examine whether Asian students are high or low in assimilation to the dominant culture based on their mainstream media use.

Mainstream Media Usage as predictor

Many scholars have studied mass media in order to explore its impact on the acculturation process. It is widely agreed that mass media in the host country play a crucial role in newcomer acculturation (Moon, Kim & McLeod, 2003). As defined in acculturation, newcomers modify social identity, perception and behavior, which are shaped and influenced through mainstream mass media (Moon, Kim & McLeod, 2003). According to Reese and Palmgreen (2000), there is a strong and significant correlation between TV viewing motives and need for acculturation, which indicates that newcomers who are willing to acculturate are more likely to consume mass media as a way of gaining cultural information. Among many of the ways that can be used to understand and adjust to a new culture in mainstream society, the interaction with mainstream mass media messages is convenient tool for newcomers to use since it draws upon symbolic environment as well as reflects dominant cultural values and practices in society (Moon & Park, 2007). Recent studies indicate that there is a rapid increase in media usage among college students, such as social media e-mail, Facebook, and twitter, which can

significantly alter students' perception of self and culture (Budden et al., 2007). Therefore, mainstream media use by Asian students in college could act as a source influencing their acculturation process.

Theoretical Foundation

In addition to altering the acculturation process, mainstream mass media consumption by newcomers may also affect the acculturation gap through four aspects: value discrepancy, perceived meta-stereotype, language proficiency, and family cohesion.

Belief in White Mainstream Values

Within a rapid developing and changing world, interaction with mass media becomes an important way for humans to understand the outside world. As Moon, Kim and McLeod (2003) suggested, our perceptions towards external reality are constructed socially, in which we could only rely on mass media as information sources since first-hand contacts with the world are impossible. From the approach of uses and gratification theory, audiences are active media users who select certain media to satisfy social, cultural and psychological needs (Hwang & He, 1999). For example, an east Indian acculturation study showed east Indians who first came to the U.S. showed great motivation to watch American programs. This goal-orientated mainstream media usage helped them understand how Americans act and think so that they could better integrate in the workplace (Somani, 2010). Therefore, under the approach of use and gratification theory, which refers to media selection by active rather than passive media users to gratify cultural, social and psychological needs (Hwang & He, 1999), mainstream media consumption satisfies newcomers' needs of host culture information and learning how dominant group members think and act.

Besides, parts of the most salient acculturation needs of newcomers are acquisition of

host society information and mainstream culture, norms and knowledge, which is termed surveillance (Hwang & He, 1999). Surveillance serves in gratifying people's need of monitoring outside environment and learning of current affairs in mainstream society (Hoffner et al., 2009). Along with the process of learning mainstream culture, newcomers tend to perceive greater cultural differences between home and host cultures (Benet-Martinez et al., 2002). It leads to the emergence of value discrepancy since dominant culture and ethnic culture are often viewed as highly different, separate, and even oppositional (Benet-Martinez et al., 2002). This is consistent with the argument made by Melkote and Liu (2000) that behavior acculturation rather than value acculturation is what really happens in the process of acculturation. Although some newcomers might accept and adopt behaviors and lifestyle of mainstream culture in order to get involved, they may to some extent sustain individual ideas, values or attitudes from their home culture in recognition of the difficulty in dealing with the value discrepancy.

H1: Chinese students who consume more White mainstream media will display more White mainstream cultural values than those Chinese students who consume less White mainstream media but this may vary based on the cultural cues and the type of media to which students are exposed.

Belief in Stereotypes Associated with Asians

From the perspective of distinctiveness theory, ethnicity is more salient for people who come from a numeric ethnic minority group (Appiah, 2004). Hence, ethnic representations, especially negative depictions existing on mass media have potential influences on intergroup comparisons (Mastro, 2003). These negative portrayals to some extent affect newcomers' views of themselves, especially under a relative disadvantaged social status (Mok, 1998).

The issue of mass media depiction brings up the term meta-stereotype. According to

Vorauer et al. (1998), meta-stereotype is defined as “a person’s beliefs regarding the stereotype that out-group members hold about his or her own group” (p. 917). Historically, Asian Americans are oftentimes negatively portrayed in mass media as “background colors”, “evil aliens” or positively portrayed as model minorities (Mok, 1998). These stereotypes are not only perceived by white people, but also perceived by Asians themselves. As empirical research argues, when TV content show no distinguishable features other than race, people rely heavily on racial stereotypes to make decisions and judgments, which might sometimes lead to intergroup conflicts and even discrimination among the dominant group towards ethnic minorities (Mastro, 2003). The impression of being viewed not positively or even negatively through mainstream media is likely to hinder Asian students’ acculturation process and influence their strong sense of self-identification and self-esteem. Appiah (2009) argued that when there exists high ethnic identification, in-group preferences and out-group derogations are very likely to happen. This is the case with Asian culture that possesses values consistent with collectivism, and a culture that values other opinions and displays a reliance on interdependency within groups. This leads to the second hypothesis.

H2: Chinese students who consume more White mainstream media will more likely believe in stereotypes associated with their group than those Chinese students who consume less White mainstream media but this may vary based on the cultural cues and the type of media to which students are exposed.

Ease of Speaking English

Upon entering a new cultural environment, communication based on language is the primary tool in adjusting to host culture (Dalisay, 2008). Interaction with host society as well as mainstream media usage for information of host country cannot be processed without knowledge

of the English language. As a psychologist once demonstrated, English language proficiency is a main predictor of acculturation to American society (Dalisay, 2008). As discussed earlier, with the difficulties of establishing interpersonal relationships in the host society in the initial stage, it is reasonable to assume that white media usage helps with acquiring English proficiency by observing and learning patterns of language usage in mainstream media (Dalisay, 2008).

Under the theory of uses and gratification, consumption of mainstream media by ethnic minority group members is active and goal-oriented. In a study of Hwang and He (1999), they summarized that seeking English language skills is the most salient acculturation need of Chinese immigrants. Similarly, another study demonstrates that Indian immigrants also watch American television to understand and learn American English since British English is what has been taught in India (Somani, 2010). Thus, most newcomers turn to mainstream media in order to improve their English language proficiency.

Many researches argued that the level of English proficiency should be positively correlated to the level of acculturation, which seems to be an arbitrary conclusion. According to Somani (2010), although Indians who come from an English-speaking country experience fewer barriers, studies show evidence on the fact that Indians tend to sustain their cultural integrity along with the learning process of American values and behaviors through mainstream media.

H3: Chinese students who consume more White mainstream media will be more likely to agree that they have ease using English than those Chinese students who consume less White mainstream media but this may vary based on the cultural cues and the type of media to which students are exposed.

Adherence to Asian Family Values

It is widely known that Asian culture has a quite different ideology from western culture

regarding the relationship with others (i.e., collectivism versus individualism). According to Hui and Triandis (1986), collectivism is defined as “a cluster of attitudes, beliefs and behaviors toward a wide variety of people” (p. 240), which is common in Asia and Africa (Han & Shavitt, 1994); while individualism refers to “feeling or conduct in which the guiding principle is the interest of the individual” (Webster’s Dictionary, 2nd edition), which is mostly found in Europe and North America (Han & Shavitt, 1994). Collectivism pays more attention on interdependent relationship with in-group members that makes individuals tend to subordinate their personal goals to in-group goals, while individualism is more about independent relationship within group (Han & Shavitt, 1994). With the majority of OSU International students being made up of Asians, their values and ideologies probably follow collectivism in which family cohesion is vital.

As uses and gratification theory indicated, newcomers use mainstream media to gain effective information of host country in order to acculturate (Hwang & He, 1999). However, throughout acculturation, the departure from original cultures and values is also likely to happen. In Somani’s (2010) study, some respondents report having interests in family-orientated programming because of their family-oriented background but they start to learn about American nuclear family structure in viewing these programs. Although the cultural background of origin countries could have great influence on individual values, both the changing external environment and shifting media usage patterns are likely to reconstruct one’s ideology. Living in an environment with favorable mainstream media and acculturation motives, values associated with family cohesion may become affected. However, this process is unclear.

RQ1: The research question asked whether Chinese students’ adherence and beliefs about family values would be affected by their use of White mainstream media?

Method

Design

This study employed a 3 (White media use: low, moderate, high) x 4 (race of Facebook pages: Chinese profile owner with Chinese cues, Chinese profile owner with white American cues, white American profile owner with Chinese cues and white American profile owner with white American cues) between subjects design to test the hypotheses and research question. The study used four dependent variables: 1) belief in white mainstream values; 2) belief in stereotypes associated with Asians; 3) Ease of speaking English; and 4) adherence to Asian family values.

Participants

Ninety-nine Chinese undergraduate and graduate students from The Ohio State University, ages 18 to 36 (*Median* = 22) participated in this study. Sixty percent of the participants were female and forty percent were male. These students were recruited from courses in the School of Communication as well as from Chinese Organizations such as the Chinese Students and Scholars Society and the Buckeye Bulletin Society. Given the dearth of Chinese students on campus and their reluctance to participate in scientific research, they were offered \$5 to participate in the study. Participants were asked about individual racial and ethnic information in the questionnaire (e.g. Chinese/Chinese-American, White/Caucasian/European, Black/African-American, Hispanic/Latino). Only participants who selected “Chinese/Chinese-American” were included in the analysis.

Stimulus materials

Investigators created four fictitious Facebook pages: 1) Facebook page consisting of a Chinese profile owner with Chinese-oriented cues, 2) Facebook page consisting of a Chinese

profile owner with white American cultural cues, 3) Facebook page consisting of a white American profile owner with Chinese-oriented cultural cues, 4) and a Facebook page consisting of a white American profile owner with white American cultural cues. Facebook, one of the most prevalent social networking sites, was used as a mass media representation because it is American originated and dominated by college users (Tufekci, 2008). Moreover, Facebook provides access to the various and updated information previously appeared in traditional mass media such as television and newspapers, which makes it a virtual replacement for other forms of media (Foregger, 2009). Therefore, Facebook is a reliable source in representing white mainstream media. In order to avoid any perceptive bias, these four Facebook pages are closely equivalent in format and presentation with equivalent types of contents.

The experiment tests differences in participants' value orientation of either Asian values or Westernized values in determining their assimilation level. In order to embed the two sets of values comprehensively into Facebook pages, all people, characters and content featured in each Facebook condition was presented in various fields and formats. For example, the Facebook page with Chinese oriented cultural cues contained Chinese language, famous Chinese brands, Chinese entertainment/sport celebrities, and Chinese videos or photos to infuse Chinese culture. In the Facebook page with white American cultural cues the same technique was used. For example, this Facebook page contained only white people/characters, famous American brands, white entertainment/sport celebrities, and photos/news videos of members within the white community to create a white mainstream culture Facebook page.

Procedure

Participants came to a research lab in the School of Communication at OSU. They were told they would participate in an acculturation survey to understand cultural adaptation of

students. Participants completed a pre-test questionnaire asking about general demographic information, language proficiency and media habits. After the pre-test each student was randomly assign to browse one of the four Facebook page conditions. Participants were given up to 10 minutes to browse the Facebook page. After browsing the ethnic specific Facebook page, participants completed a post-test questionnaire, which inquired their beliefs concerning certain Asian stereotypes, and their beliefs concerning Asian and American values.

Measurement Instrument and Scale Items

Asian Stereotypes Scale. Participants self-rated their degree of agreement with fifteen items describing stereotypes towards Asian group members. Six items in the scale embraced positive stereotypes of Asian people such as being good at math/physics, intelligent, and hard working. Nine other items in the scale asked about negative stereotypes of Asians such as nerdy/pushy, narrow-minded, inferior, subordinate, quite/submissive and so on. As the information in the first-hand accounts have shown, Asians are aware of these stereotypes about their group (Mok, 1998), which gives evidence of the usefulness of the scale. The responses to each of these fifteen items were averaged to create a stereotype towards Asians scale. The mean stereotype score was 4.66 (range 2.5 to 6.5, standard deviation .62). The reliability coefficient alpha was .70.

White Values Scale. The white values scale was adopted from the European American Value Scale asking about participants' European-American cultural values, which served as an index of acculturation (Hong, Kim & Wolfe, 2005). Participants were asked to indicate their degree of accepting ideas, attitudes, behaviors, and practices/customs found in white Americans on a seven-point scale ranging from strongly disagree (1) to strongly agree (7). The five items were averaged to create the White Mainstream Values scale. The average white American values

score was 4.73 (range 2 to 7, standard deviation 1.10). The reliability alpha was .88.

Asian Family Values scale. Participants rated their degree of orientation towards Asian family values based on a five item seven-point Likert scale with strongly disagree (1) and strongly agree (7). The scale was developed based on an Asian value scale in which participants were asked to indicate their value orientation in terms of conformity to family and social norms, importance of family and social expectations, importance to not disgrace the family reputation, achievements viewed as family's achievements, and think about one's group before oneself. This scale was adopted from the Asian Value Scale conducted by Kim, Atkinson, and Yang (1999). The mean Asian value score was 4.34 (range 1.4 to 6.4, standard deviation .98). The reliability coefficient alpha was .73.

Other measures. Participants were asked to indicate their ease of using the English language when listening, reading, and writing on a 7-point scale (1 = strongly disagree, 7 = strongly agree). The mean ease of using English score was 5.13 (range 1 to 7, standard deviation 1.39). The scale was divided into thirds where participants were categorized as low, moderate, and high levels of ease of using the English language. The median was used to divide the data into thirds where the top and bottom thirds were categorized into low and high whereas the median was used to categorize as moderate. White mainstream media use was also measured. Participants were asked to indicate the degree to which they use white mainstream TV, and white mainstream Internet content (1 = Never, 7 = Always). These two measurement items were combined to represent an overall white mainstream media use variable. Chinese students' mean media use score was 4.82 (range 1 to 7, standard deviation 1.63). The overall white media use variable was divided into thirds. The median was used to divide the data into thirds where the top and bottom thirds were categorized into low and high media use whereas the median was used to

categorize participants into moderate media use.

Results

A 3 (white media use: low, moderate, high) x 4 (Facebook Type: Chinese with Chinese Cues, Chinese with White cues, White with Chinese cues, and White with White cues) between subject design was conducted on each dependent variable: 1) White mainstream values; 2) Stereotypes of Asians; 3) Ease of speaking English; and 4) Adherence to Asian family values.

TABLE 1
Chinese Subjects' Mean Response to Ethnic Facebook Pages

	<u>White Profile Owner</u>		<u>Chinese Profile Owner</u>	
	White Mainstream Cultural Cues	Chinese Cultural Cues	White Mainstream Cultural Cues	Chinese Cultural Cues
White Mainstream Values	3.117	3.160	3.458	3.339
Asian Stereotypes	4.389	4.525	4.481	4.533
English Skills	5.250	5.120	5.125	5.039
Asian Family Values	4.046	4.035	4.310	4.252

Belief in White Mainstream Values

The first hypothesis stated Chinese students who consume more white mainstream media will display more white mainstream cultural values than those Chinese students who consume less white mainstream media but this may vary based on the cultural cues and the type of Facebook page to which students are exposed. The ANOVA indicated a significant main effect for white mainstream media $F(2, 95) = 5.03, p < .01, \eta^2 = .11$. This main effect demonstrated

that the more Chinese students watched mainstream media the more they displayed white mainstream values (see Figure 2). Specifically, Chinese students who used high levels of mainstream media displayed more white mainstream values ($M = 5.23$) than those students who used moderate ($M = 4.55$, $p < .01$) or low levels ($M = 4.44$, $p < .01$) of mainstream media. No interaction effects were found between mainstream media and the type of Facebook page to which students were exposed.

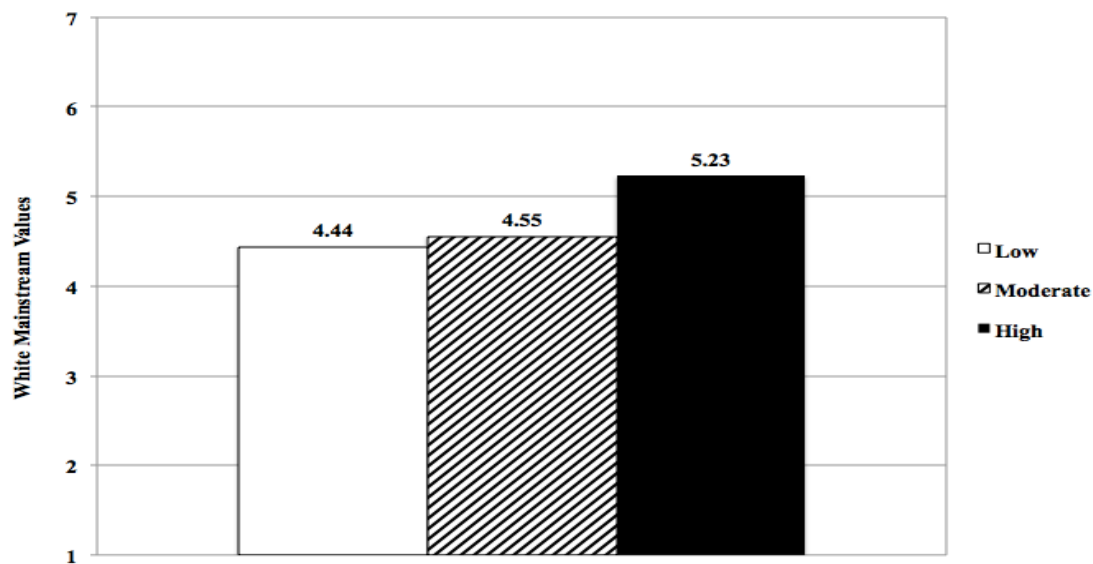


Figure 2. Chinese Students' Belief in White Mainstream Values by Mainstream Media Usage

Belief in Stereotypes Associated with Asians

The second hypothesis stated that Chinese students who consume more white mainstream media will more likely believe in stereotypes associated with their group than those Chinese students who consume less white mainstream media but this may vary based on the cultural cues and the type of Facebook page to which students are exposed. The ANOVA indicated no significant interaction or main effects. This hypothesis was not supported.

Ease of Speaking English

The third hypotheses stated Chinese students who consume more white mainstream

media will be more likely to agree that they have ease using English than those Chinese students who consume less white mainstream media but this may vary based on the cultural cues and the type of Facebook page to which students are exposed (See Figure 3). The ANOVA indicated a significant main effect for white mainstream media $F(2, 95) = 16.58, p < .001, \eta^2 = .29$. This main effect demonstrated that more Chinese students watched mainstream media the more they felt ease at using the English language. Specifically, Chinese students who used high levels of mainstream media felt more comfortable using the English language ($M = 6.05$) than those students who used moderate ($M = 4.61, p < .001$) or low levels ($M = 4.40, p < .001$) of mainstream media. No interaction effects were found between mainstream media and the type of Facebook page to which students were exposed.

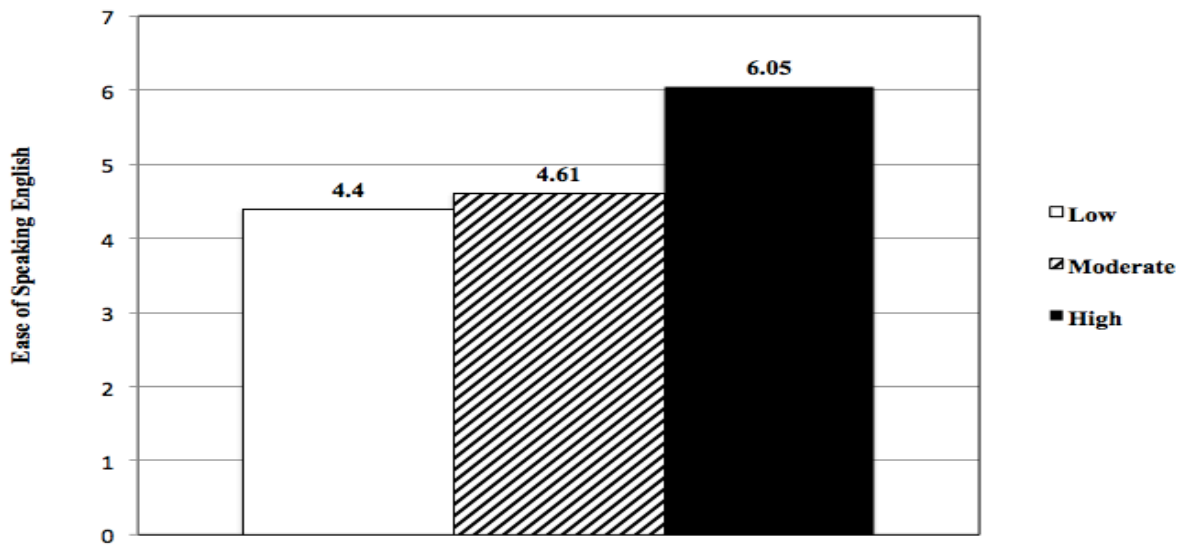


Figure 3. Chinese Students' Ease of Speaking English by Mainstream Media Usage

Adherence to Asian Family Values

The research question asked whether Chinese students' adherence and beliefs about family values would be affected by their use of white mainstream media and exposure to a Facebook page featuring specific types of cultural cues. The ANOVA indicated no significant

interaction effects media $F(2, 94) = .59, p = .74, \eta^2 = .04$ or main effects. This finding suggests that neither use of mainstream media nor Facebook type influenced Chinese students' adherence to family values.

Conclusion

This study contributed to the field of acculturation research by examining the effects of white mainstream media use on the cultural adaptation process of Chinese students at OSU. Unlike past research, this study explored acculturation among Chinese students who recently entered the U.S. This study focused on the emerging distance between Chinese students who are more highly assimilated to white mainstream culture compared to Chinese students who are less assimilated. Four Facebook pages with either Chinese or white American cues were used to test participants' belief in white mainstream values, belief in stereotypes associated with Asians, ease of speaking English, and adherence to Asian family values.

The results of the study provide information on how white mainstream media use affects Chinese students' perception of white mainstream values. As hypothesized, Chinese students who consume more white mainstream media show more white mainstream values than those students who consume less white mainstream media. However, contrary to previous work demonstrating that exposure to American media showed significant negative predictor of affinity for indigenous culture (Moon & Park, 2007), the findings of this study suggests that neither mainstream media use nor exposure to ethnic specific media content (i.e., Facebook pages) influenced Chinese students' adherence to family values. Therefore, this study indicated that Asian values and white American values are independent of each other. It was expected that Chinese students who consume more white mainstream media would display stronger belief in

stereotypes associated with Asians. In contrast, the results indicated no significant interaction or main effects between white mainstream media use and perceived Asian meta-stereotypes.

Additionally, the result of this study supported the third hypotheses stating Chinese students who consume more White mainstream media will be feel more at ease using the English language than those Chinese students who consume less White mainstream media but this may vary based on the cultural cues and the type of Facebook page to which students are exposed.

Several theoretical implications were included in the findings of the study. First, the results were consistent with the uses and gratification theory. According to Hoffner and Fujioka (2009), audiences actively access available mainstream media in satisfying social needs (i.e., seeking language skills, acquiring mainstream cultural values). Gratification of media use was supported in the study that Chinese students who consume more white mainstream media were more comfortable using the English language for thinking, speaking, and reading. Similarly, heavier white mainstream media users with more white values showed evidence that media use gratified Chinese students' acculturation needs. Second, unlike other studies demonstrated an emerging acculturation gap. The results supported the emerging acculturation gap referring to the difference between those who are highly assimilated compared to those who are less assimilated among Chinese students. Assimilation was defined as actively seeking interactions with the dominant cultural values (Berry, 1997). As it was expected, the study suggests that Chinese students with high white mainstream media use were highly assimilated, which demonstrates the media can be influential in expanding or reducing the acculturation gap.

Future studies in this area may consider using a more natural research method of mainstream media effects on acculturation process. That is, participants in this study may not have been affected by the Facebook pages that contained either Asian or American characters

and values given they only browsed the site for up to ten minutes. Given the students were asked to browse a Facebook page of people with whom they were unfamiliar, it did not provide the authenticity and naturalness of a real and natural Facebook page. Future research should replicate the study using participants actual Facebook pages.

Additionally, future research could also explore other variables affecting acculturation gap other than white mainstream media usage. One possible variable is direct contact with white American people. The contact includes social relationships (i.e., friends, dating) and professional relationships (i.e., workplace). Interaction with white American people could affect white values and language skills. Another possible variable deals with education background, either the fields or the levels. For example, minority group members with higher education levels should display differences in acculturation from members with lower educational levels.

In this study, an acculturation gap among Chinese student community was examined. Future research could further test other Asian groups, such as Korean and Japanese. With the increasing Korean immigration in the United States (Moon & Park, 2007), their cultural adaptation should be given more attention.

These findings have practical implications for prospective International students in understanding the acculturation process and attempting to improve their adjustment to the dominant U.S. culture. The findings suggest that Chinese students should use more white mainstream media in an effort to assist them with learning and adjusting to mainstream American culture. Prospective International students who have strong assimilation needs may consider using white mainstream media in helping with their acculturation processes. This study also provides knowledgeable information for universities in the U.S. in helping improve diversity and create a more favorable studying atmosphere.

Appendix A

NO. _____

Acculturation Survey

**School of Communication
The Ohio State University
Columbus, OH 43210**

Researchers in the School of Communication at the Ohio State University would like your participation in an acculturation survey. We would like to use your careful and honest feedback and attitudes towards this page.

Please answer each question to the best of your ability. It is important to note that you are free to not answer any question for any reason. Please do not write your name on the questionnaire. The questionnaire will take approximately 30 to 35 minutes to fill out.

If you have any questions while completing the questionnaire, please raise your hand and the questionnaire administrator will discuss your question with you.

Please complete the questionnaire on your own, without discussing it with your friends.

We would like to know some information concerning your background. Please be as specific as possible.

1. Age (in years): _____
2. Gender: Male _____ Female _____
3. What is your college rank? (Circle one)
1) Freshman 2) Sophomore 3) Junior 4) Senior 5) Graduate student 6) Other _____
4. Which of the following best describes you?
1) Chinese
2) Chinese-American
3) White, Caucasian, European
4) Black, African-American
5) Hispanic, Latino
6) Other (Write in) _____
5. In what country were you born? _____
6. If you were born outside the U.S., how long have you lived in the U.S.? _____ year(s)
7. What language can you speak?
1) Asian only (for example, Chinese, Japanese, Korean, Vietnamese, etc.)
2) Mostly Asian, some English
3) Asian and English about equally well (bilingual)
4) Mostly English, some Asian
5) Only English
8. How would you rate yourself?
1) Very Asian
2) Mostly Asian
3) Bicultural
4) Mostly Westernized
5) Very Westernized

Below are 11 scales with ratings from 1 to 7. For each scale please circle the number that best applies.

		<u>Strongly</u> <u>Disagree</u>						<u>Strongly</u> <u>Agree</u>
1.	I speak more Mandarin Chinese.	1	2	3	4	5	6	7
2.	I speak more English.	1	2	3	4	5	6	7
3.	I feel more comfortable with speaking Mandarin Chinese in my daily life.	1	2	3	4	5	6	7
4.	I feel more comfortable with speaking English in my daily life.	1	2	3	4	5	6	7
5.	My thinking is done in English language.	1	2	3	4	5	6	7
6.	My thinking is done in Mandarin Chinese language.	1	2	3	4	5	6	7
7.	I have difficulty in English language skills of listening, reading and writing.	1	2	3	4	5	6	7

		<u>None</u>	<u>< 1 hour</u>	<u>2 hours</u>	<u>3 hours</u>	<u>4 hours</u>	<u>5 hours</u>	<u>> 6 hours</u>
8.	On an average day, how many hours do you consume with WHITE mainstream media?	1	2	3	4	5	6	7
9.	On an average day, how many hours do you consume CHINESE oriented media?	1	2	3	4	5	6	7

		<u>Never</u> <u>Use</u>						<u>Always</u> <u>Use</u>
10.	In what degree do you use the following WHITE mainstream media:							
	TV shows	1	2	3	4	5	6	7
	Newspaper	1	2	3	4	5	6	7
	Internet	1	2	3	4	5	6	7
	Radio	1	2	3	4	5	6	7
	Magazine	1	2	3	4	5	6	7
11.	In what degree do you use the following CHINESE oriented media:							
	TV shows	1	2	3	4	5	6	7
	Newspaper	1	2	3	4	5	6	7
	Internet	1	2	3	4	5	6	7
	Radio	1	2	3	4	5	6	7
	Magazine	1	2	3	4	5	6	7

Below are 11 scales with ratings from 1 to 7. For each scale please circle the number that best indicates how you feel about the Facebook page. For example, 1 = Boring, and 7 = Interesting

13. I feel that overall the Facebook Page is...

Boring	1	2	3	4	5	6	7	Interesting
Bad	1	2	3	4	5	6	7	Good
Negative	1	2	3	4	5	6	7	Positive
Useless	1	2	3	4	5	6	7	Useful
Worthless	1	2	3	4	5	6	7	Valuable
Poor	1	2	3	4	5	6	7	Outstanding
Not for me	1	2	3	4	5	6	7	For me
Weak	1	2	3	4	5	6	7	Strong
Not Appealing	1	2	3	4	5	6	7	Appealing
Not Attractive	1	2	3	4	5	6	7	Attractive
Not likable	1	2	3	4	5	6	7	Likable

14. I feel that that people and characters featured on the Facebook page are...

Boring	1	2	3	4	5	6	7	Interesting
Bad	1	2	3	4	5	6	7	Good
Negative	1	2	3	4	5	6	7	Positive
Useless	1	2	3	4	5	6	7	Useful
Worthless	1	2	3	4	5	6	7	Valuable
Poor	1	2	3	4	5	6	7	Outstanding
Not for me	1	2	3	4	5	6	7	For me
Weak	1	2	3	4	5	6	7	Strong
Not Appealing	1	2	3	4	5	6	7	Appealing
Not Attractive	1	2	3	4	5	6	7	Attractive
Not likable	1	2	3	4	5	6	7	Likable

Please circle the number (from 1 to 7) that best describes your feelings.

		<u>Strongly</u> <u>Disagree</u>						<u>Strongly</u> <u>Agree</u>
15.	Overall speaking, I enjoyed browsing this Facebook page.	1	2	3	4	5	6	7
16.	I am likely to share the contents as shown on my own Facebook page.	1	2	3	4	5	6	7
17.	I am likely to add this Facebook page owner as my friend.	1	2	3	4	5	6	7
18.	I strongly identify with (or relate to) the people and characters featured on the Facebook page.	1	2	3	4	5	6	7
19.	The people and characters featured on the Facebook page are my type of people.	1	2	3	4	5	6	7
20.	The people and characters featured on the Facebook page are people whom I would want to be like.	1	2	3	4	5	6	7
21.	The people and characters featured on the Facebook page are members of my group.	1	2	3	4	5	6	7
22.	I am similar to the people and characters shown on the Facebook page based on overall lifestyle.	1	2	3	4	5	6	7
23.	I am similar to the people and characters shown on the Facebook page based on based on cultural background.	1	2	3	4	5	6	7
24.	I am similar to the people and characters shown on the Facebook page based on dress.	1	2	3	4	5	6	7
25.	I am similar to the people and characters shown on the Facebook page based on appearance.	1	2	3	4	5	6	7
26.	I am similar to the people and characters shown on the Facebook page based on basic values.	1	2	3	4	5	6	7

Please circle the number (from 1 to 7) that best indicates your attitudes towards Asians.

		<u>Strongly</u> <u>Disagree</u>						<u>Strongly</u> <u>Agree</u>
27.	Asians are generally good at math and physics.	1	2	3	4	5	6	7
28.	Asians are hard-working students.	1	2	3	4	5	6	7
29.	Asians are mostly viewed as nerdy and pushy.	1	2	3	4	5	6	7
30.	Asians are traditional.	1	2	3	4	5	6	7
31.	Asians are intelligent.	1	2	3	4	5	6	7
32.	Asians are mostly portrayed as inferior to white Americans on mainstream media.	1	2	3	4	5	6	7

33.	Asians are narrow-minded.	1	2	3	4	5	6	7
34.	Asians are ambitious.	1	2	3	4	5	6	7
35.	Asians tend to behave themselves.	1	2	3	4	5	6	7
36.	Asians are mostly quiet and submissive.	1	2	3	4	5	6	7
37.	Asians are viewed as a subordinate group.	1	2	3	4	5	6	7
38.	Asians are willing to sacrifice themselves.	1	2	3	4	5	6	7
39.	Asians are generally viewed as outsiders in the eyes of white Americans.	1	2	3	4	5	6	7
40.	Asians are generally bad drivers.	1	2	3	4	5	6	7
41.	Asians are less independent than white Americans.	1	2	3	4	5	6	7

Please circle the number (from 1 to 7) that best describes you.

		<u>Strongly Disagree</u>					<u>Strongly Agree</u>	
42.	I prefer Asian music.	1	2	3	4	5	6	7
43.	I prefer Asian-language movies.	1	2	3	4	5	6	7
44.	I prefer Asian food at home.	1	2	3	4	5	6	7
45.	I prefer Asian food in restaurants.	1	2	3	4	5	6	7
		<u>Strongly Disagree</u>					<u>Strongly Agree</u>	
46.	I often participate in Asian occasions, holidays, traditions, etc.	1	2	3	4	5	6	7
47.	I have difficulty accepting certain ideas commonly found in white Americans.	1	2	3	4	5	6	7
48.	I have difficulty accepting certain attitudes commonly found in white Americans.	1	2	3	4	5	6	7
49.	I have difficulty accepting certain behaviors held by white Americans.	1	2	3	4	5	6	7
50.	I have difficulty accepting certain practices and customs held by white Americans.	1	2	3	4	5	6	7
51.	I have, or I think I would have, difficulty accepting white Americans as close personal friends.	1	2	3	4	5	6	7
52.	I associate more with Chinese friends.	1	2	3	4	5	6	7
53.	I associate more with white American friends.	1	2	3	4	5	6	7
54.	I fit well when with other Asians of the same ethnicity.	1	2	3	4	5	6	7

55.	I fit well when with other Americans who are non-Asians.	1	2	3	4	5	6	7
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Please circle the number (from 1 to 7) that best indicates your attitudes and opinions.

Strongly
Disagree

Strongly
Agree

56.	One should not deviate from familial and social norms.	1	2	3	4	5	6	7
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57.	Following familial and social expectations is important.	1	2	3	4	5	6	7
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58.	The worst thing one can do is bring disgrace to one's family reputation.	1	2	3	4	5	6	7
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59.	One should think about one's group before oneself.	1	2	3	4	5	6	7
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60.	One's achievements should be viewed as family's achievements.	1	2	3	4	5	6	7
-----	---	---	---	---	---	---	---	---

Strongly
Disagree

Strongly
Agree

61.	Younger persons should be able to confront their elders.	1	2	3	4	5	6	7
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62.	One need not follow the role expectations (gender, family hierarchy) of one's family.	1	2	3	4	5	6	7
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63.	Educational failure does not bring shame to the family.	1	2	3	4	5	6	7
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64.	One need not achieve academically to make one's parents proud.	1	2	3	4	5	6	7
-----	--	---	---	---	---	---	---	---

65.	Elders may not have more wisdom than younger persons.	1	2	3	4	5	6	7
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66.	Children need not take care of their parents when the parents become unable to take themselves.	1	2	3	4	5	6	7
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67.	One should be able to question a person in an authority position.	1	2	3	4	5	6	7
-----	---	---	---	---	---	---	---	---

Please circle the number (from 1 to 7) that best indicates your attitudes and opinions.

Strongly
Disagree

Strongly
Agree

68.	I often do "my own thing".	1	2	3	4	5	6	7
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69.	One should live one's life independently of others.	1	2	3	4	5	6	7
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70.	I like my privacy.	1	2	3	4	5	6	7
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71.	I prefer to be direct and forthright when discussing with people.	1	2	3	4	5	6	7
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72.	I am a unique individual.	1	2	3	4	5	6	7
-----	---------------------------	---	---	---	---	---	---	---

73.	What happens to me is my own thing.	1	2	3	4	5	6	7
-----	-------------------------------------	---	---	---	---	---	---	---

74.	When I succeed, it is usually because of my abilities.	1	2	3	4	5	6	7
75.	I enjoy being unique and different from others in many ways.	1	2	3	4	5	6	7
76.	If a relative were in financial difficulty, I would help within my means.	1	2	3	4	5	6	7
		<u>Strongly</u> <u>Disagree</u>					<u>Strongly</u> <u>Agree</u>	
77.	It is important to maintain harmony within my group.	1	2	3	4	5	6	7
78.	I feel good when I cooperate with others.	1	2	3	4	5	6	7
79.	My happiness depends very much on the happiness of those around me.	1	2	3	4	5	6	7
80.	I would sacrifice an activity that I enjoy very much if my family did not approve of it.	1	2	3	4	5	6	7
81.	I would do what would please my family, even if I detested that activity.	1	2	3	4	5	6	7
82.	I usually sacrifice my self-interest for the benefit of my group.	1	2	3	4	5	6	7
83.	I hate to disagree with others in my group.	1	2	3	4	5	6	7

Please circle the number (from 1 to 7) that best indicates your attitudes and opinions.

		<u>Strongly</u> <u>Disagree</u>					<u>Strongly</u> <u>Agree</u>	
84.	I think it is fine for an unmarried woman to have a child.	1	2	3	4	5	6	7
85.	You can do anything you put your mind to.	1	2	3	4	5	6	7
86.	The idea that one spouse does all the housework is outdated.	1	2	3	4	5	6	7
87.	I prefer not to take on responsibilities unless I must.	1	2	3	4	5	6	7
88.	Good relationships are built on mutual respect.	1	2	3	4	5	6	7
89.	Having the chance to achieve is not important to me in the job.	1	2	3	4	5	6	7
90.	I have respect for the authority figures with whom I interact.	1	2	3	4	5	6	7
91.	I would offer my seat in a bus to my professor.	1	2	3	4	5	6	7
92.	I respect people who are modest about themselves.	1	2	3	4	5	6	7
93.	I often have the feeling that my relationships with others are more important than my own accomplishments.	1	2	3	4	5	6	7
94.	I should take into consideration my parents' advice when making education/career plans.	1	2	3	4	5	6	7
95.	It is important to me to respect decisions made by the group.	1	2	3	4	5	6	7

96.	I will stay in a group if they need me, even when I'm not happy with the group.	1	2	3	4	5	6	7
97.	If my brother or sister fails, I feel responsible.	1	2	3	4	5	6	7
98.	I'd rather say "No" directly, than risk being misunderstood.	1	2	3	4	5	6	7
99.	Speaking up during a class is not a problem for me.	1	2	3	4	5	6	7
100	I am comfortable with being singled out for praise or rewards.	1	2	3	4	5	6	7
101	I am the same person at home that I am at school.	1	2	3	4	5	6	7
102	Being able to take care of myself is a primary concern for me.	1	2	3	4	5	6	7
103	I act the same way no matter who I am with.	1	2	3	4	5	6	7
104	I feel comfortable using someone's first name soon after I meet them, even when they are much older than I am.	1	2	3	4	5	6	7
105	I prefer to be direct and forthright when dealing with people I've just met.	1	2	3	4	5	6	7
106	My personal identity independent of others is very important to me.	1	2	3	4	5	6	7
107	I enjoy being unique and different from others in many respects.	1	2	3	4	5	6	7

Please circle the number (from 1 to 7) that best describes your ethnic identity.

		<u>Strongly</u> <u>Disagree</u>						<u>Strongly</u> <u>Agree</u>
108	I have a clear sense of my ethnic background and what it means for me.	1	2	3	4	5	6	7
109	I am happy that I am a member of the ethnic group I belong to.	1	2	3	4	5	6	7
110	I have a strong sense of belonging to my own ethnic group.	1	2	3	4	5	6	7
111	I have a lot of pride in my ethnic group and its accomplishments.	1	2	3	4	5	6	7
112	I feel a strong attachment to my ethnic group.	1	2	3	4	5	6	7

Appendix B

FACEBOOK PAGE STIMULI

The image displays two side-by-side screenshots of a Facebook profile for Julie Qian Yao Yong. The left screenshot shows the profile header with a cover photo of a sunset over a field, a profile picture of a woman wearing sunglasses, and the name 'Julie Qian Yao Yong'. Below the header, the 'About' section lists her education at the University of Maryland, College Park, and her location in Washington, District of Columbia. It also mentions she is from Changchun, China, and knows Chinese and English. The right screenshot shows the timeline of the profile, featuring several posts. These include a link shared by Julie Qian Yao Yong on August 29, a post from BBC News about Xi Jinping, a post about the Olympics, a post about David Letterman and comedian Joe Wong, and a post about Team China at the London Olympics. A large profile picture of Julie Qian Yao Yong is visible on the right side of the timeline.

Stimulus 1: Chinese Profile Owner with Chinese Cues

The image displays two side-by-side screenshots of a Facebook profile for Julie Yong. The left screenshot shows the profile overview, featuring a cover photo of a large building, a profile picture of Julie Yong, and various sections like 'About', 'Work and Education', 'Info', 'Map', 'Favorite Quotes', 'Friends', 'Albums', and 'Favorites'. The right screenshot shows the 'Timeline' tab, displaying posts from September 2 and August 29, including links to sports news, Lady Gaga's photo, and various TV shows.

Profile Overview (Left Screenshot):

- Search bar:** Search for people, places and things
- Header:** Julie Yong Find Friends
- Cover Photo:** A large building with a rainbow flag on the wall.
- Profile Picture:** Julie Yong, a woman with long dark hair and sunglasses.
- Buttons:** Add Friend, Message
- About:**
 - Studied Sociology at University of Maryland, College Park
 - Lives in Washington, District of Columbia
 - From Changchun, China
 - Knows Chinese, English
- Friends:** 6
- Photos:** 28
- Map:** A map showing Julie Yong's location in Washington, D.C.
- Favorite Quotes:** Get busy living, or busy dying.

Timeline (Right Screenshot):

- Search bar:** Search for people, places and things
- Header:** Julie Yong Find Friends
- Buttons:** Add Friend
- Timeline:**
 - Post 1 (September 2):** Julie Yong shared a link. US 4x200 women's freestyle team powers to gold - Sports News - SINA
 - Post 2 (August 29):** Julie Yong shared Lady Gaga's photo. She is beautiful. I ordered my own Fragrance FAME online!! It just came from America to Estonia!! weee! <http://littlemonsters.com/image/50394272ae5e67911c002fd7>
 - Post 3 (August 29):** Julie Yong shared a link via USA TODAY. Chris Christie tells the GOP to stop being the nice guys www.usatoday.com
 - Post 4 (August 29):** Julie Yong shared a link via The Big Bang Theory. Exicted! Fall Previews 2012 on CBS.com
 - Post 5 (August 29):** Julie Yong shared a link. Real Time with Bill Maher 22 June 2012 New Rules pt 2
 - Post 6 (August 29):** Julie Yong shared a link. Finally found it. Kelly Clarkson - Stronger (What Doesn't Kill You) www.youtube.com

Stimulus 2: Chinese Profile Owner with White Cues

The image displays two side-by-side screenshots of a Facebook profile for a user named Julie Young. The profile is a mix of English and Chinese content, indicating a bicultural or acculturated user.

Left Screenshot (Profile Overview):

- Header:** Facebook logo, search bar, and navigation links for Julie Young.
- Cover Photo:** A large photo of a building at sunset.
- Profile Picture:** A small photo of Julie Young wearing sunglasses.
- Buttons:** Add Friend, Subscribe, Message.
- About:**
 - Studied Sociology at University of Maryland, College Park
 - Lives in Washington, District of Columbia
 - From Des Moines, Iowa
 - Knows Chinese, English
- Stats:** Friends 10, Photos, Map, Likes 30.
- Do you know Julie?** Section with a link to her public posts.
- Work and Education:** University of Maryland, College Park, Sociology - College Park, Maryland.
- Info:**
 - About: Typical Chinese girl. Lives in Washington, District of Columbia. Knows Chinese, English. Female.
- Map:** A map showing her location in Washington, D.C.
- Favorite Quotes:** 要么好好活着, 要么赶紧去死。
- Friends:** A grid of friend photos including Ge Xu, Geoffrey Cai, Bixi Zeng, Weibing Chen, Xiao Yan, Wendy Jie Yu, Xinyi Chen, and Link Li.
- Albums:** Profile Pictures, Cover Photos.
- Favorites:** Jackie Chan's Project A, Jet Li, Ang Lee, China Daily USA.

Right Screenshot (Timeline):

- Header:** Julie Young Timeline, 2012, Highlights.
- Post 1:** Julie Young shared a link. August 29. Olympics: China unbeatable in table tennis; some are worried. (Includes a photo of athletes).
- Post 2:** Julie Young shared a link via 马超. August 29. 哈哈. (Includes a photo of a person).
- Post 3:** Julie Young shared a link. August 29. David Letterman - Comedian Joe Wong www.youtube.com Joe Wong performs.
- Post 4:** Julie Young shared Team China | London Olympics 2012's photo. August 29. Sun and Ye storm to Chinese gold in pool. Sun Yang was crowned Olympic champion in the men's 400m Freestyle as he continued to leave an indelible mark on the global stage. Meanwhile, Ye Shiwen, just 16, secured...
- Post 5:** Julie Young shared a link. August 29. Jay Chou周杰伦-你好吗 (官方MV) How Are You. (Includes a photo of Jay Chou).
- Post 6:** Julie Young shared a link. August 29. BBC News - Xi Jinping: China's next leader? www.bbc.co.uk. Damian Grammaticas looks at Chinese vice president Xi Jinping, who has just arrived in the US where he will meet President Obama.
- Post 7:** Julie Young shared a photo. August 29. 好美. 小s: 谢谢澳门的朋友, 巨星妈咪, 感谢不素! (管理員轉發小s微博).

Stimulus 3: White Profile Owner with Chinese Cues

facebook Search for people, places and things Julie Young Find Friend



Julie Young Add Friend Message

Studied Sociology at University of Maryland, College Park
Lives in Washington, District of Columbia
From Des Moines, Iowa
Knows Chinese, English


About Friends 6 Photos Map Likes 28

Do you know Julie? If you know Julie, send her a friend request or message her.

Work and Education
University of Maryland, College Park
Sociology - College Park, Maryland

Info
About Chinese girl with American style
Lives in Washington, District of Columbia
Knows Chinese, English
Female

Map



Favorite Quotes
Get busy living, or busy dying.

Friends See All



Albums



Favorites See All



facebook Search for people, places and things Julie Young Find Friend

Julie Young Timeline - 2012 Highlights Add Friend

Julie Young shared a link.
September 2



Julie Young shared Lady Gaga's photo.
August 29

She is beautiful.

I ordered my own Fragrance FAME online!! It just came from America to Estonia!! weee!

<http://littlemonsters.com/image/50394272ae5e67911c002fd7>



Julie Young shared Dallas Cowboys's photo.
August 29

"What's Brew'n with the Boys" presented by Dunkin' Donuts looks at the tight end position and back up John Phillips. See more: <http://bit.ly/THV9PP>

"I'm not trying to replace him. I'm sure he'll get his body right and do the things that he needs to do to get back and play

Likes 2012



+36

Julie Young shared a link via USA TODAY.
August 29



Chris Christie tells the GOP to stop being the nice guys
www.usatoday.com

Julie Young shared a link via The Big Bang Theory.
August 29 at 3:00pm

Exicted!



Fall Previews 2012 on CBS.com

Julie Young shared a link.
August 29

Real Time with Bill Maher
22 June 2012 New Rules pt 2
Real Time with Bill Maher 22

Julie Young shared a link.
August 29

Finally found it.



Kelly Clarkson - Stronger (What Doesn't Kill You)
www.youtube.com

Stimulus 4: White Profile Owner with White Cues

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